1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai



Since the little that is transmitted is acquired by the sex to which it is pertinent, there is little inheritance of a husband's or wife's goods by the survivor. 428

A dying shaman might choose a successor to whom he transmits his spirit and paraphernalia. Bob told people that when his grandfather was about to die, the latter instructed him and gave him his spirit. Bob died at odds with life; he wanted his spirit to leave him and he gave instructions that his rattles and medicines (?) be broken and buried with him rather than give them to his relatives. Chief's status is inherited, normally in the male line. There are some indications, as given in the next section, that chieftainship is not an office to be filled by a single incumbent, but transmissible and divisible property. 956 424 428 622 424 428

### Chieftainship

There are six chiefs today, one of whom occupies a superior status and is recognized by the agent as the head chief; the others are equally leaders. These men have become chiefs through inheritance, through prestige and renown, or both. Women are never chiefs. Chieftainship is emphatically not a position; it is the embodiment of certain somewhat vague functions. [624 [648]

The Havasupai are accustomed to speak of "big chiefs" and "little chiefs," but I cannot find that there are different words in their language expressing these ideas, or that there is any difference in function. Manakadja, who succeeded his uncle Captain Navajo to the head chieftainship established since reservation days, is called "big chief." But it is clear from the accounts that follow that all that is meant is an especially important chief, the most prominent individual in the tribe. Like the little chiefs, Manakadja is called *gamâlwi* or *kaha'i*,[1] but he is also known as *hanâtâwa*, superlatively good.[2] Little chiefs are also (collectively?) called *mâlowagîdjîgâtâ*. Jess differentiated between them by *mâlwik'îdjî* and *pagamâlwikâwatîha*, literally, little chief and big-chief-man.

Chieftainship is defined only by its functions, which consist largely of giving advice and admonitions. This is so largely true that it might be said not that a chief is one who talks, but that one who talks is a chief. Chiefs tell their people how to act, especially the young men and women. The former are admonished to work, farm, hunt, and make clothing and moccasins; the latter to gather seeds, cook, plant, and make baskets. 183 624

[1] Compare the Mohave *kahwîs* for the dance leader. The Havasupai are not familiar with the word and were inclined to believe that it was a Hopi word for chief, *kwakhîni*. [171]

[2] The Cocopa headman is also called good-one (information from H. H. Lewis). The Yuma head chief is *hwa-ah-lhal* (Trippel, 508).

after dark, especially near a graveyard, which is dangerous at any time for fear of encountering ghosts. [726] [727]

Souls of the dead are said to go to the north where they live much the same as here on earth, but what the hereafter is like or its location may be is indefinite, even among the oldest members of the tribe. Objects such as rocks and trees have no souls. [728]

Spirits in distinction to souls, are limited. In almost every case they are shamans's familiars. No one has seen a spirit, but every shaman claims to have one within his chest. When he wants to find out something he sends his spirit out for awhile—probably a day and night. When he goes out into the night, his spirit is heard calling to him from a distance. His spirit reenters his mouth and makes peculiar noises, and talks. The shaman closes his eyes and appears to be singing, but in reality it is his spirit relating what it saw. The distinctive qualities of the spirit are not usually described, but those specified include, a hawk, a wolf, and the spirit of the mythical being who made the deer. A shaman sings over a child subject to fainting spells and finds that when his mother was first pregnant she heard a hawk calling. The child has a spirit in him; it is the hawk. In some cases the shaman carries off the hawk spirit and the child lives. [729] [730] [731] [732]

Although the Havasupai address their prayers to the earth, sun, rocks, trees, wind, and water, spirits are not generally localized. [733]

A long time ago the mythical people created spirits and put them somewhere, so one can dream of them, get them, and thus become shamans. Spirits are not about in the trees, rocks, wind, but one is in an ever-flowing pool of water located in a side canyon beside the Colorado River in the Hualapai country. The pool has a rough rock wall around it. When people look down on it from the rim of the canyon, the water wells up although it is not hot. Scattered about are arrowheads, shell beads, and deer bones with incised decorations, probably placed there by some prehistoric people. [734]

A number of mythical beings are referred to in legends, especially Pagiyoga, who draws souls into the sky, and Pagiyova, who makes people live after they die. The latter is said to be the white man's God. However, these are not prayed to nor do they address the cultural heroes in prayer. [735]

Spirits are the cause of illness, with the exception of a few minor ailments due to natural causes, failure to observe taboos, or because of evil magical practices. It is thought that after a shaman dies he may send his spirit into the body of some man who in an improper manner may imitate his songs. That, the creator of deer sent his spirit into the hunter who carelessly killed the animals; and that, the spirit of the hawk enters the bodies of unborn children. [736] [737] [738]

Among the Havasupai there are shamans who cure disease, those who set broken bones, treat wounds, fractures and snake bites, and shamans who study weather conditions and claim to bring rain. Apparently all three types dream, but only those who cure have familiar spirits. Men only can become shamans. [739] [740]

Shamanistic power is obtained by dreaming or by inheritance. Some men dream of rain, lightning or thunder, they also dream of a song to make rain, then they use that song and become weather shamans. Others inherit their power from a maternal uncle or grandfather. [741] [742]

The rattle of a shaman is a dried gourd mounted on a wooden shaft which extends entirely through it. A collar is cut on the handle and a buckskin thong wound around the protruding end of the shaft so it will not come off. Holes are drilled in the gourd to allow the fibrous structure inside to drop out so the sound will not have a muffled tone.

When a shaman is called in by a relative to cure some member of the family he arrives and performs at night. He sings over the patient while he holds the clenched knuckles of the left hand against the patient's forehead, and in his right hand he holds the rattle and slowly twists his body from one side to the other. He sucks out the [753] [754] [755] [756]